The Public Contents of the Book of Shadows

There is really no such thing as the text of the Book of Shadows, because Gardner never bothered to word things the same way twice; whenever he copied something, he simultaneously rewrote it. But this, of course, is the way that an author treats his own original material; it is not how anyone treats authoritative texts preserved from an earlier generation. I have grouped the documents according to the dates when they were written; these dates are accurate to within a year or so, and the point to providing them, of course, is to emphasize that these documents are modern creations, NOT anything preserved from ancient or medieval tradition. Material or comments added to these documents later on I have enclosed in square brackets [these things].

A. 1. Casting the Circle (1949)

It is most convenient to mark the circle with chalk, paint or otherwise, to show where it is; but marks on the carpet may be utilized. Furniture may be placed to indicate the bounds. The only circle that matters is the one drawn before every ceremony with either a duly consecrated Magic Sword or an Athame. The circle is usually nine feet in diameter, unless made for some very special purpose. There are two outer circles, each six inches apart, so the third circle has a diameter of eleven feet.

[1] Having chosen a place proper, take the sickle or scimitar of Art or a Witch's Athame, if thou mayest obtain it, and stick it into the center, then take a cord, and 'twere well to use the Cable Tow for this, and loop it over the Instrument, four and one half feet, and so trace out the circumference of the circle, which must be traced either with the Sword, or the knife with the black hilt, or it be of little avail, but ever leave open a door towards the North. Make in all 3 circles, one within the other , and write names of power between these.

[2] First draw circle with Magic Sword or Athame.

[3] Consecrate Salt and Water: Touch water with Athame, saying, "I exorcise thee, O creature of Water, that thou cast out from Thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, in the names of Aradia and Cernunnos."

[4] Touching Salt with Athame, say, "The Blessings of Aradia and Cernunnos be upon this creature of Salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me."

[5] Then put the Salt into the water.

[6] Sprinkle with exorcised water.

[7] Light candles; say, "I exorcise thee, O Creature of Fire, that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, in the names of Aradia and Cernunnos."

[8] Caution initiate (if any); warn companions; enter circle and close doors with 3 pentagrams.

[9] Proclaim object of working

[10] Circumambulate 3 times or more before commencing work.

[11] Summon: "I summon, stir, and Call thee up, thou Mighty Ones of the East, South, West, and North." Salute and draw pentacle with Magic Sword or Athame, the first stroke being from the top down to the left.

A. 2. Drawing Down the Moon (1949)

High Priestess stands in front of Altar, assumes Goddess position (arms crossed). Magus, kneeling in front of her, draws pentacle on her body with Phallus-headed Wand, invokes, "I Invoke and beseech Thee, O mighty Mother of all life and fertility. By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee to descend into the body of thy servant and High Priestess [name]." The Moon having been drawn down, i.e., link established, Magus and other men give Fivefold Kiss:

(kissing feet) "Blessed be thy feet, that have brought thee in these ways";

(kissing knees) "Blessed be thy knees, that shall kneel at the sacred altar";

(kissing womb) "Blessed be thy womb, without which we would not be";

(kissing breasts) "Blessed be thy breasts, formed in beauty and in strength";

(kissing lips) "Blessed be thy lips, that shall speak the sacred names."

Women all bow.

If there be an initiation, then at this time the Magus and the High Priestess in Goddess position (Arms Crossed) says the Charge while the Initiate stands outside the circle.

A. 3. "Lift Up the Veil"

[The Charge] (1949) Magus: "Listen to the words of the Great mother, who of old was also called among men Artemis, Astarte, Dione, Melusine, Aphrodite, Cerridwen, Diana, Arianrhod, Bride, and by many other names."

High Priestess: "At mine Altars the youth of Lacedaemon in Sparta made due sacrifice. Whenever ye have need of anything, once in the month, and better it be when the moon is full, ye shall assemble in some secret place and adore the spirit of Me who am Queen of all Witcheries and magics. There ye shall assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets. To these will I teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, both men and women, and ye shall dance, sing, feast, make music, and love, all in my praise. There is a Secret Door that I have made to establish the way to taste even on earth the elixir of immortality. Say, `Let ecstasy be mine, and joy on earth even to me, To Me,' For I am a gracious Goddess. I give unimaginable joys on earth, certainty, not faith, while in life! And upon death, peace unutterable, rest, and ecstasy, nor do I demand aught in sacrifice."

Magus: "Hear ye the words of the Star Goddess."

High Priestess: "I love you: I yearn for you: pale or purple, veiled or voluptuous. I who am all pleasure, and purple and drunkenness of the innermost senses, desire you. Put on the wings, arouse the coiled splendor within you. Come unto me, for I am the flame that burns in the heart of every man, and the core of every Star. Let it be your inmost divine self who art lost in the constant rapture of infinite joy. Let the rituals be rightly performed with joy and beauty. Remember that all acts of love and pleasure are my rituals. So let there be beauty and strength, leaping laughter, force and fire by within you. And if thou sayest, `I have journeyed unto thee, and it availed me not,' rather shalt thou say, `I called upon thee, and I waited patiently, and Lo, thou wast with me from the beginning,' for they that ever desired me shall ever attain me, even to the end of all desire.

This much of the rites must ever be performed to prepare for any initiation, whether of one degree or of all three.

A. 4. The Initiation (1949)

[First Degree]

Magus leaves circle by the doorway, goes to Postulant, and says, "Since there is no other brother here, I must be thy sponsor, as well as priest. I am about to give you a warning. If you are still of the same mind, answer it with these words: `Perfect Love and Perfect Trust.'" Placing the point of the sword to the Postulant's breast, he says, "O thou who standeth on the threshold between the pleasant world of men and the domains of the Dread Lords of the Outer Spaces, hast thou the courage to make the Assay? For I tell thee verily, it were better to rush on my weapon and perish miserably than to make the attempt with fear in thy heart." Postulant: "I have two Passwords: Perfect Love and Perfect Trust." Magus drops the sword point, saying, "All who approach with perfect love and perfect trust are doubly welcome." Going around behind her, he blindfolds her, then putting his left arm around her

waist and his right arm around her neck, he pulls her head back, says, "I give you the 3rd password, a Kiss to pass through this dread Door," and pushes her forward with his body, through the doorway and into the circle. Once inside, he releases her saying, "This is the way all are first brought into the circle." Magus closes the doorway by drawing the point of the sword across it three times, joining all three circles, saying, "Agla, Azoth, Adonai," then drawing three pentacles to seal it. Magus guides Postulant to south of altar, and whispers, "Now there is the Ordeal." Taking a short piece of cord from the altar, he ties it around her right ankle, saying, "Feet neither bound nor free." Taking a longer cord, he ties her hands together behind her back, then pulls them up, so that the arms form a triangle, and ties the cord around her neck, leaving the end dangling down in front as a Cable Tow. With the Cable Tow in his left hand and the sword in his right hand, the Magus leads her sunwise around the circle to the east, where he salutes with the sword and proclaims, "Take heed, O Lords of the Watchtowers of the East, (name), properly prepared, will be made a Priestess and a Witch." Magus leads her similarly to the south, west, and north, making the proclamation at each quarter. Next, clasping Postulant around the waist with his left arm, and holding the sword erect in his right hand, he makes her circumambulate three times around the circle with a half-running, half-dancing step. He halts her at the south of the altar, and strikes eleven knells on the bell. He then kneels at her feet, saying, "In other religions the postulant kneels, as the Priests claim supreme power, but in the Art Magical, we are taught to be humble, so we kneel to welcome them and say:

"Blessed be thy feet that have brought thee in these ways." (He kisses her feet.)

"Blessed be thy knees that shall kneel at the sacred altar." (He kisses her knees.)

"Blessed be thy womb, without which we would not be." (He kisses her Organ of Generation.)

"Blessed by thy breasts, formed in beauty and in strength." (He kisses her breasts.)

"Blessed be thy lips, which shall utter the sacred names." (He kisses her lips.)

Take measure thus: height, around forehead, across the heart, and across the genitals. Magus says, "Be pleased to kneel," and helps her kneel before the altar. He ties the end of the Cable Tow to a ring in the altar, so that the postulant is bent sharply forward, with her head almost touching the floor. He also ties her feet together with the short cord. Magus strikes three knells on the bell and says, "Art ready to swear that thou wilt always be true to the Art?"

Witch: "I am."

Magus strikes seven knells on the bell and says, "Before ye are sworn, art willing to pass the ordeal and be purified?"

Witch: "I am."

Magus strikes eleven knells on the bell, takes the scourge from the altar, and gives a series of three, seven, nine, and 21 strokes with the scourge across the postulant's buttocks. Magus says, "Ye have bravely passed the test. Art always ready to help, protect, and defend thy Brothers and Sisters of the Art?"

Witch: "I am."

Magus: "Art armed?"

Witch: "With a knife in my hair."

Magus: "Then on that knife wilt thou swear absolute secrecy?"

Witch: "I will."

Magus: "Then say after me. `I, (name), in the presence of the Mighty Ones, do of my own will and accord, most solemnly swear that I will ever keep secret and never reveal the secrets of the Art, except it be to a proper person, properly prepared, within a circle such as I am now in. All this I swear by my hopes of a future life, mindful that my measure has been taken, and may my weapons turn against me if I break this my solemn oath.'"

Magus now unbinds her feet, unties the Cable Tow from the altar, removes the blindfold, and helps her up to her feet.

Magus says, "I hereby sign thee with the triple sign.

"I consecrate thee with oil." (He anoints her with oil on the womb, the right breast, the left breast, and the womb again.)

"I consecrate thee with wine." (He anoints her with wine in the same pattern.)

"I consecrate thee with my lips" (he kisses her in the same pattern), "Priestess and Witch."

Magus now unbinds her hands and removes the last cord, saying, "Now I Present to thee the Working Tools of a Witch. "First the Magic Sword. With this, as with the Athame, thou canst form all Magic Circles, dominate, subdue, and punish all rebellious Spirits and Demons, and even persuade the Angels and Geniuses. With this in your hand you are the ruler of the Circle. [Here "kiss" means that the initiate kisses the tool, and the Magus then kisses the Witch being initiated.]

"Next I present the Athame. This is the true Witch's weapon and has all the powers of the Magic Sword [kiss].

"Next I present the White-Handled Knife. Its use is to form all instruments used in the Art. It can only be properly used within a Magic Circle [Kiss].

"Next I present the Wand. Its use is to call up and control certain Angels and geniuses, to whom it would not be mete to use the Magic Sword [Kiss].

"Next I present the pentacles. These are for the purpose of calling up appropriate Spirits [Kiss].

"Next I present the Censer of Incense. This is used to encourage and welcome Good Spirits and to banish Evil Spirits.[kiss]

"Next I present the scourge. This is a sign of power and domination. It is also to cause suffering and purification, for it is written, to learn you must suffer and be purified. Art willing to suffer to learn?"

Witch: "I am."[Kiss]

Magus: "Next, and lastly I present the Cords. They are of use to bind the sigils in the Art, the material basis, and to enforce thy will. Also they are necessary in the oath. I Salute thee in the name of Aradia and Cernunnos, Newly made Priestess and Witch." Magus strikes seven knells on the bell and kisses Witch again, then circumambulates with her, proclaiming to the four quarters, "Hear, ye Mighty Ones, (name) hath been consecrated Priestess and Witch of the Gods." (Note, if ceremony ends here, close circle with "I thank ye for attending, and I dismiss ye to your pleasant abodes. Hail and farewell." If not, go to next degree.)

[Second Degree]

Magus binds Witch as before, but does not blindfold her, and circumambulates with her, proclaims to the four quarters, "Hear, ye Mighty Ones, (name), a duly consecrated Priestess and Witch, is now properly prepared to be made a High Priestess and Witch Queen." Magus now leads her thrice around the circle with the half-running, half-dancing step, halts south of the altar, has the Witch kneel, and ties her down to the altar as before.

Magus: "To attain this sublime degree, it is necessary to suffer and be purified. Art ready to suffer to Learn?"

Priestess Witch: "I am."

Magus: "I prepare thee to take the great oath."

He strikes three knells on the bell, and again gives the series of three, seven, nine, and 21 strokes with the scourge as before.

Magus: "I now give thee a new name: _____. [kiss]

Magus: "Repeat thy new name after me, <saying> I, (name), swear upon my mother's womb and by mine Honor among men and among my brothers and sisters of the Art, that I will never reveal to any at all any of the secrets of the Art, except it be to a worthy person, properly prepared, in the center of a Magic Circle, such as I am now in. This I swear by my hopes of Salvation, my past lives, and my hopes of future ones to come, and I devote myself to utter destruction if I break this my solemn oath."

Magus kneels, placing left hand under her knees and right hand on her head, thus forming magic link.

Magus: "I hereby will all my power into you." Wills.

Magus now unties her feet, unties the Cable Tow from the altar, and helps the Witch to her feet.

Magus: "I hereby sign and consecrate you with the great Magic Sign. Remember how it is formed and you will always recognize it.

"I consecrate thee with oil." (He anoints her with oil on her womb, right breast, left hip, right hip, left breast, and womb again, thus tracing a point-down pentacle.)

"I consecrate thee with wine." (He anoints her with wine in the same pattern.)

"I consecrate thee with my lips" (he kisses her in the same pattern), "High Priestess and Witch Queen."

Magus now unbinds Witch's hands and removes the cord, saying, "Newly made High Priestess and Witch Queen" [kiss] "you will now use the working tools in turn.

First, the Magic Sword; with it you will scribe the Magic Circle [kiss]

"Secondly, the Athame" (Form Circle) [kiss]

"Thirdly, the White Handled Knife" (use) [kiss]

"Fourthly, the Wand" (Wave to 4 Quarters) [kiss]

"Fifthly, the Pentacle" (Show to 4 Quarters) [kiss]

"Sixthly, the Censer of Incense" (Circle, cense) [kiss]

"Seventhly, the cords; bind me as I bound you." Witch binds Magus and ties him to Altar.

Magus: "Learn, in Witchcraft, thou must ever return triple. As I scourged thee, so thou must scourge me, but triple. So where you received 3, return 9; where you received 7, return 21; where you received 9, return 27; where you received 21, return 63." Witch scourges Magus as instructed, 120 strokes total.

Magus: "Thou hast obeyed the Law. But mark well, when thou receivest good, so equally art bound to return good threefold."

Witch now unbinds Magus and helps him to his feet. Magus, taking the new Initiate by the hand and holding the Athame in the other, passes once round the Circle, proclaiming at the Four Quarters, "Hear, Ye Mighty Ones, (name) hath been duly consecrated High Priestess and Witch Queen." (Note, if ceremony ends here, close circle with "Hail and farewell." If not go to next degree.)

[Third Degree]

Magus: "Ere we proceed with this sublime degree, I must beg purification at thy hands."

High Priestess binds Magus and ties him down to the altar. She circumambulates three times, and scourges Magus with three, seven, nine, and 21 strokes. She then unbinds him and helps him to his feet. Magus now binds the High Priestess and ties her down to the altar. He circumambulates, proclaiming to the four quarters, "Hear, ye mighty Ones, the twice consecrate and Holy (name), High Priestess and Witch Queen, is properly prepared and will now proceed to erect the Sacred Altar." Magus scourges High Priestess with three, seven, nine, and 21 strokes. Cakes and wine may now be taken [see section A.5].

Magus: "Now I must reveal to you a great Mystery." [kiss].

Note: if High Priestess has performed this rite before, omit these words. High Priestess assumes Osiris position.

Magus: "Assist me to erect the Ancient Altar, at which in days past all worshipped, the Great Altar of all things. For in the old times a woman was the Altar. Thus was the altar made and so placed [Priestess lies down in such a way that her vagina is approximately at the center of the circle], and the sacred place was the point within the center of the circle, as we of old times have been taught, that the point within the center is the origin of all things. Therefore should we adore it." [kiss]

"Therefore, whom we adore, we also invoke, by the power of the lifted lance." Invokes. "O circle of stars [kiss], whereof our Father is but the younger brother [kiss], "Marvel beyond imagination, soul of infinite space, before whom time is ashamed, the mind bewildered and

understanding dark, not unto thee may we attain unless thine image be of love [kiss].

"Therefore, by seed and root, and stem and bud and leaf and flower and fruit do we invoke thee, O, Queen of space, O dew of light, O continuous one of the Heavens [kiss]. "Let it be ever thus, that men speak not of Thee as one, but as none, and let them not speak of thee at all, since thou art continuous, for thou art the point within the circle [kiss], which we adore [kiss], the fount of life without which we would not be [kiss]. "And in this way truly are erected the Holy Twin Pillars Boaz and Joachim [kisses breasts]. In beauty and strength were they erected, to the wonder and glory of all men."

(Eightfold Kiss: 3 points, Lips, 2 Breasts and back to lips; 5 points)

"O Secrets of secrets that art hidden in the being of all lives. Not thee do we adore, for that which adoreth is also thou. Thou art that and That am I [kiss].

"I am the flame that
burns in every man, and in the core of every star [kiss].

"I am Life and
the giver of Life, yet therefore is the knowledge of me the Knowledge of Death [kiss].

"I am alone, the Lord within ourselves whose name is
Mystery of Mysteries [kiss].

"Make open the path of intelligence between us. For these truly are the 5 points of fellowship [on the right appears an illuminated diagram of the point-up triangle above the pentacle, the symbol for the third degree], feet to feet, knee to knee, groin to groin, breast to breast, arms around back, lips to lips, by the Great and Holy Names Abracadabra, Aradia, and Cernunnos. Magus and High

Priestess: "Encourage our hearts, Let thy Light crystallize itself in our blood, fulfilling us of Resurrection, for there is no part of us that is not of the Gods."

(Exchange Names.)

Closing the Circle High Priestess Circumambulates, proclaiming, "The twice consecrate High Priestess greets ye Mighty Ones, and dismisseth ye to your pleasant abodes. Hail and Farewell."

She draws the banishing pentacle at each quarter.

A. 5. Cakes and Wine (1949)

Magus kneels, fills Cup, offers to Witch [she is seated on the altar, holding her athame; Priest kneels before her, holding up the cup].

Witch, holding Athame between palms, places point in cup.

Magus: "As the Athame is the Male, so the Cup is the female; so, conjoined, they bring blessedness."

Witch lays aside Athame, takes Cup in both hands, drinks and gives drink. Magus Holds Paten to Witch, who blesses with Athame, then eats and gives to Eat. It is said that in olden days ale or mead was often used instead of wine. It is said that spirits or anything can be used so long as it has life.

A. 6. The Sabbat Rituals (1949)

November Eve Walk or slow dance, Magus leading High Priestess, both carrying Phallic wand or broom, people with torches or candles.

Witch chant or song:

> "Eko, eko, Azarak Eko, eko, Zomelak Bazabi lacha bachabe Lamac cahi achababe Karrellyos Lamac lamac Bachalyas cabahagy sabalyos Baryolos Lagoz atha cabyolas Samahac atha famolas Hurrahya!"

Form circle.

High Priestess assumes Goddess position.

Magus gives her Fivefold Kiss and is scourged.

All are purified [that is, bound and scourged with forty strokes, as in the initiation rituals].

Magus assumes God position.

High Priestess invokes with Athame: "Dread Lord of the shadows, god of life and the giver of life. Yet is the knowledge of thee the knowledge of death. Open wide, I pray thee, thy gates through which all must pass. Let our dear ones who have gone before, return this night to make merry with us. And when our time comes, as it must, O thou the comforter, the consoler, the giver of peace and rest, we will enter thy realms gladly and unafraid, for we know that when rested and refreshed among our dear ones, we shall be born again by thy grace and the grace of the Great Mother. Let it be in the same place and the same time as our beloved ones, and may we meet and know, and love them again. Descend, we pray thee, upon thy servant and Priest (name)."

High Priestess gives Fivefold Kiss to Magus.

Initiations if any; all others are purified.

(Note: Couples may purify each other if they will.)

Cakes and Wine.

The Great Rite if possible, either in token or truly.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

February Eve

After usual opening, all are doubly purified [that is, with eighty strokes].

Dance round outside circle, High Priestess with sword girded on and drawn, Phallic wand in left hand.

Enter circle.

Magus assumes God position.

High Priestess gives Fivefold Kiss, invokes: "Dread Lord of death and Resurrection, life and the giver of life, Lord within ourselves, whose name is Mystery of Mysteries, encourage our hearts. Let the light crystalize in our blood, fulfilling us of resurrection, for there is no part of us that is not of the gods. Descend, we pray thee, upon this thy servant and Priest (name)."

All should be purified in sacrifice before him. He then purifies the High Priestess with his own hands, and others if he will.

Cakes and wine.

Great Rite if possible, in token or real.

Games and dance as the people will.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

May Eve

If possible ride poles, brooms, etc. High Priestess leading, quick dance step, singing

"O do not tell the priests of our arts. For they would call it sin, For we will be in the woods all night Aconjuring conjuring summer in.

And we bring you good news by word of mouth. For women, cattle, and corn: The sun is coming up from the south,With oak and ash, and thorn."

Meeting dance if possible.

Form circle as usual, and purify.

High Priestess assumes Goddess position; officers all give her the fivefold kiss.

She purifies all.

High Priestess again assumes Goddess position.

Magus invokes, draws down moon, "I invoke thee and call upon thee, O mighty Mother of us all, bringer of all fruitfulness, By seed and root, by stem and bud, by leaf and flower and fruit, by life and love, do we invoke thee, to descend upon the body of thy servant and Priestess here."

Magus gives Fivefold Kiss to High Priestess.

All should be purified in sacrifice before her, and she should purify Magus and some others with her own hands.

Cakes and wine.

Games.

Great Rite if possible, in token or truly.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

August Eve

If possible, ride poles, broomsticks, etc.

Meeting Dance if possible [the double-spiral dance described in Witchcraft Today, p. 167].

Form circle.

Purify.

High Priestess stands in pentacle position.

Magus invokes her: "O mighty Mother of us all, Mother of all fruitfulness, give us fruit and grain, flocks and herds and children to the tribe that we be mighty, by thy rosy love, do thou descend upon thy servant and Priestess (name) here."

Magus gives Fivefold Kiss to High Priestess.

Candle game: Seated, the men form a circle, passing a lighted candle from hand to hand "deosil". The women form circle outside, trying to blow it out over their shoulders. Whoever's hand it is in when it is blown out is 3 times purified by whoever blew it out, giving fivefold Kiss in return. This game may go on as long as the people like.

Cakes and wine, and any other games you like.

Dismiss [the guardians, and close down the magic circle; the people then stay to] feast and dance.

B. 1. On Chants (1953)

Of old there were many chants and songs used especially in the Dances. Many of these have been forgotten by us here, but we know that they used cries of IAU which seems muchly like the cries EVO or EVOHE of the ancients. Much dependeth on the pronunciation if this be so. In my youth, when I heard IAU it seemed to be AEIOU, or rather, AAAEEIOOOOUU. This may be but the natural way to prolong it to make it fit for a call, but it suggests that these be possibly the initials of an invocation as Agla is said to be, and of sooth 'tis said that the whole Hebrew alphabet is said to be such, and for this reason is recited as a most powerful charm, but at least this is certain, these cries during the dances do have profound effect, as I myself have seen.

Other calls are IEHOUA and EHEIE; also Ho Ho Ho Ise Ise Ise.

IEO VEO VEO VEO VEOV OROV OV OVOVO may be a spell but is more likely to be a call. 'Tis like the EVOE EVOE of the Greeks and the "Heave ho!" of sailors. "Emen hetan" and "Ab hur, ab hus" seem calls; as "Horse and hattock, horse and go, horse and Pellatis, ho, ho, ho!"

"Thout, tout a tout tout, throughout and about" and "Rentum tormentum" are probably mispronounced attempts at a forgotten formula, though they may have been invented by some unfortunate being tortured, to evade telling the real formula.

C. 2. To Help the Sick (1953)

[1] Ever remember the promise of the goddess, "For ecstasy is mine and joy on earth" so let there ever be joy in your heart. Greet people with joy, be glad to see them. If times be hard, think, "It might have been worse. I at least have known the joys of the Sabbath, and I will know them again." Think of the grandeur, beauty, and Poetry of the rites, of the loved ones you meet through them. If you dwell on this inner joy, your health will be better. You must try to banish all fear, for it will really touch you. It may hurt your body, but your soul is beyond it all.

[2] And ever remember, that if you help others it makes you forget your own woes. And if another be in pain, do what you may to distract his attention from it. Do not say "You have no pain," but if you may, administer the drugs which sooth as well as those that cure. But ever strive to make them believe they are getting better. Install into them happy thoughts. If you can only get this into his inner mind so that it be always believed.

[3] To this end it is not wrong to let people think that we of the cult have more power than we have. For the truth is that if they believe we have more power than we really possess, we do really possess these

powers, insomuch we can do good to them.

[4] You must try to find out about people. If you tell a slightly sick man, "You are looking better. You will soon be well," he will feel better, but if he is really ill, or in pain, his Knowledge that he is in pain will cause him to doubt your words in future. But if you give him one of the drugs and then say, "The pain is growing less. Soon it will be gone," because the pain goes, the next time you say, "The pain is going," he will believe you and the pain will really get less. But you must ever say so with conviction, and this conviction must come from your believing it yourself, because you yourself know that if you can fix his mind so that he believes you, it is true.

[5] 'Tis often better to look exactly between their eyes, looking as if your eyes pierced their heads, opening your eyes as wide as you may and never blink. This continued gazing oft causes the patient to grow sleepy. If they show signs of this, say "You are growing sleepy. You will sleep, you are tired. Sleep. Your eyes grow tired. Sleep." If they close their eyes, say "Your eyes close, you are tired, you cannot open your eyes." If they cannot, say "Your arms are tired, you cannot raise them." If they cannot, say "I am master of your mind. You must ever believe what I tell you. When I look like this into your eyes you will sleep and be subject to my will," then tell them they will sleep and wake up refreshed, feeling better. Continue this with soothing and healing drugs, and try to infuse into them the feeling of ecstasy that you feel at the Sabbath. They cannot feel it in full, but you can command them to feel what is in your own mind, and try to concentrate on this ecstasy. I f you may safely tell that you are of the Cult, your task may be easier. And it were well to command them to know it only with their sleeping mind, and forget it, or to be at least unable to tell anyone about it when awake. A good way is to command them that, if they are ever questioned about Witchcraft or Witches, to immediately fall asleep.

[6] Ever remember if tempted to admit or boast of belonging to the cult you be endangering your brothers, for though now the fires of persecution may have died down, who knows when they may be revived? Many priests have knowledge of our secrets, and they well know that, though much religious bigotry has calmed down, many people would wish to join our cult. And if the truth were known of its joys, the Churches would lose power, so if we take many recruits, we may loose the fires of persecution against us a gain. So ever keep the secrets.

[7] Think joy, think love, try to help others and bring joy into their lives. Children are naturally easier to influence than grown people. Ever strive to work through people's existing beliefs. For instance, more than half of the world believe in amulets. An ordinary stone is not an amulet but if it hath a natural hole in it, it must be something unusual, so if the patient hath this belief give him one. But first carry it next your skin for a few days, forcing your will into it, to cure pain, to feel s safe, or against their particular fear, and this amulet may keep imposing your will when you are absent. The masters of

talismans knew this full well when they say they must be made in a circle, to avoid distraction, by someone whose mind is on the subject of the work.

[8] But keep your own mind happy. Remember the Words of the Goddess: "I give unimaginable joys on Earth, certainty, not faith, while in life, and upon death, peace unutterable, rest, and ecstasy, and the promise that you will return again." In the old days many of us went to the flames laughing and singing, and so we may again. We may have joy in life and beauty, and peace and Death and the promise of return.

[9] The Bible speaks sooth, "A merry heart doeth good like a medicine but a broken spirit breaketh the bones." But you may not have a merry heart. Perchance you were born under an evil star. I think that the effects of the stars are overestimated, but you cannot make a merry heart to order, you say. But you can, in the Cult; there be secret processes by which your will and imagination may be influenced. This process also affects the body, and brings it to joy. Your body is happy, so your mind is happy . You are well because you are happy, and you are happy because you are well.

[10] Prayer may be used with good result if the patient believes it can and will work. Many believe it can, but do not believe their God or saint will help. Prayers to the Goddess help, especially the Amalthean Horn Prayer, as it causes stimulation to the body as well as to the mind.

D. 3. The Scourge and the Kiss. (1953)

[1] Invocation

(Feet, knees, and wrists should be tightly bound to retard blood.) Scourge 40 or more, to make skin tingle, then say, invoking Goddess,

Hail, Aradia, from the Amalthean horn
Pour forth thy store of Love. I lowly bend
Before Thee! I invoke thee at the end
When other Gods are fallen and put to scorn.
Thy foot is to my lips! My sighs inborn
Rise, touch, curl about thy heart. Then spend,
Pitiful Love, loveliest Pity, descend
And bring me luck who am lonely and forlorn.

Ask the Goddess to help you to obtain your desires, then Scourge again to bind the spell. This be powerful in ill luck and for sickness. It must be said in a Circle, and you must be properly prepared and well purified, both before and after saying, to bind the spell. Before starting you must make a very clear picture in your mind of what you wish. Make yourself see the wish obtained. Be sure in your own mind exactly what it is and how it is to be fulfilled. This spell is the one that was taught to me long ago and I have found it works, but I don't think there is any special virtue in these words. Any others can be

substituted provided they ask the goddess's (or gods') help, and say clearly what you wish and you form the clear mental image; and if it doesn't work at first, keep on trying till it works. Your helper, who wields the scourge, must know what you wish, and also form the mental image. And at first at any rate, it will be better for you to work the spell, then for the girl to take your place and work it also; you scourge her. Don't try anything difficult at first, and do it at least once a week till it works. You have to get into sympathy with each other, before anything happens, and regular working helps this. Of spells, the exact words matter little if the intent be clear and you raise the true power, and sufficient thereof. Always in rhyme they are. There is something queer about rhyme. I have tried, and the same seem to lose their power if you miss the rhyme. Also in rhyme, the words seem to say themselves. You do not have to pause and think: "What comes next?" Doing this takes away much of your intent.

[2] Order and discipline must be kept. A High Priest or Priestess may and should punish all faults to this end, and all of the Cult must accept such corrections willingly. All are brothers and sisters, for this reason: that even the High Priestess must submit to the scourge. Each fault should be corrected separately. The Priest or Priestess must be properly prepared and call the culprit to trial. They must be prepared as for initiation and kneel, be told their fault and sentence pronounced. Punishment should be the scourge, followed by a forfeit such as several fivefold kisses or something of this nature. The culprit must acknowledge the justice of the punishment by kissing hands and scourge on receiving sentence and again when thanking for punishment received.*

[3] The scourgings are 3, 7, 9 (thrice three), and 21 (thrice seven) 40 in all. It is not meet to make offerings [scourgings] of less than two score to the Goddess, for here be a mystery. The fortunate numbers be: 3 and 5. For three added to two (the Perfect Couple) be five. And three and five be eight; eight and five be thirteen; thirteen and eight be twenty-one. The Fivefold Kiss is called 5, but there are 8 kisses, for there be 2 feet and 2 knees and genitals and 2 breasts and the lips. And 5 times 8 be two score. Also, fortunate numbers be 3, 7, 8, and 21, which total 40, or two score. For each man and woman hath ten fingers and ten toes, so each totals a score. And a perfect couple be two score. So a lesser number would not be perfect prayer. If more are required make it a perfect number, as four score or six score. Also there be Eight Elemental Weapons.

[4] To make the anointing ointment, take some glazed pans filled half full with grease or olive oil. Put in one sweet mint, marjoram in another, ground thyme in a 3rd, and it you may have it, patchouli, dried leaves pounded. Place pans in hot water bath. Stir and cook for several hours, then pout into linen bags, and squeeze grease through into pans again, and fill up with fresh leaves. After doing this several times, the grease will be highly perfumed. Then mix all together and store in a well-corked jar. Anoint behind ears, throat, armpits, breasts, and womb. Also, for all ceremonies where the feet are

kissed, they should also be anointed.

E. 4. The Priestess and the Sword (1953)

It is said, "When a woman takes the main part in worship of the Male God, she must be girt with a sword." Note. This hath been explained as meaning that a man should be Magus representing the God, but if no one of sufficient rank and knowledge be present, a woman armed as a man may take his place. The sheath should be worn in a belt. She should carry the sword in hand, but if she has to use her hands, she should sheath the sword. Any other woman in the circle while this worship is performed shall be sword in hand. Those outside the circle only have the athame. A woman may impersonate either the God or the Goddess, but a man may only impersonate the God.

F. 5. The Warning (1953)

Keep this book in your own hand of write. Let brothers and Sisters copy what they will, but never let this book out of your hands, and never keep the writings of another, for if it be found in their hand of write, they may well be taken and tortured. Each should guard his own writings and destroy them whenever danger threatens. Learn as much as you may by heart, and when the danger is past, rewrite your book. For this reason, if any die, destroy their book if they have not been able to, for, if it be found nd, 'tis clear proof against them. "Ye may not be a Witch alone"; so all their friends be in danger of the torture. So destroy everything not necessary. If your book be found on you, 'tis clear proof against you. You may be tortured. Keep all thought of the cult from your mind. Say you had bad dreams, that a Devil caused you to write this without your knowledge. Think to yourself, "I Know Nothing. I Remember nothing. I have forgotten all." Drive this into your mind. If the torture be too great to bear, say, "I will confess. I cannot bear this torment. What do you want me to say? Tell me and I will say it." If they try to make you talk of the broth , do not, but if they try to make you speak of impossibilities, such as flying through the air, consorting with the Devil, sacrificing children, or eating men's flesh, say, "I had an evil dream. I was not myself. I was crazed." Not all Magistrates are bad. If there be an excuse, they may show you mercy. If you have confessed aught, deny it afterwards. Say you babbled under the torture; you knew not what you did or said. If you be condemned, fear not. The Brotherhood is powerful. They may help you to escape if you are steadfast. If you betray aught, there is no hope for you, in this life, or in that which is to come. But, 'tis sure, that if steadfast you go to the pyre, drugs will reach you. You will feel naught, and you go but to Death and what lies beyond, the ecstasy of the Goddess. The same with the working Tools. Let them be as ordinary things that anyone may have in their homes. The Pentacles shall be of wax that they may be melted or broken at once. Have no sword unless your rank allows you one. Have no names or signs on anything. Write them on in ink before consecrating them and wash it off at once when finished. Never boast, never threaten, never say you wish ill to anyone. If any speak of the craft, say, "Speak not to me of such, it frightens

me, 'tis evil luck to speak of it."

G. 6. Of the Ordeal of the Art Magical (1953)

Learn of the spirit that goeth with burdens that have not honour, for 'tis the spirit that stoopeth the shoulders and not the weight. Armour is heavy, yet it is a proud burden and a man standeth upright in it. Limiting and constraining any of the senses serves to increase the concentration of another. Shutting the eyes aids the hearing. So the binding of the initiate's hands increases the mental perception, while the scourge increaseth the inner vision. So the initiate goeth through it proudly, like a princess, knowing it but serves to increase her glory. But this can only be done by the aid of another intelligence and in a circle, to prevent the power thus generated being lost. Priests attempt to do the same with their scourgings and mortifications of the flesh. But lacking the aid of bonds and their attention being distracted by their scourging themselves and what little power they do produce being dissipated, as they do not usually work within a circle, it is little wonder that they oft fail. Monks and hermits do better, as they are apt to work in tiny cells and coves, which in some way act as circles. The Knights of the Temple, who used mutually to scourge each other in an octagon, did better still; but they apparently did not know the virtue of bonds and did evil, man to man. But perhaps some did know? What of the Church's charge that they wore girdles or cords?

H. 7. The Eightfold Way. (1953)

Eightfold Path or Ways to the Centre.

1. Meditation or Concentration. This in practice means forming a mental image of what is desired, and forcing yourself to see that it is fulfilled, with the fierce belief and knowledge that it can and will be fulfilled, and that you will go on willing till you force it to be fulfilled. Called for short, "Intent"

2. Trance, projection of the Astral.

3. Rites, Chants, Spells, Runes, Charms, etc.

4. Incense, Drugs, Wine, etc., whatever is used to release the Spirit. (Note. One must be very careful about this. Incense is usually harmless, but you must be careful. If it has bad aftereffects, reduce the amount used, or the duration of the time it is inhaled. Drugs are very dangerous if taken to excess, but it must be remembered that there are drugs that are absolutely harmless, though people talk of them with bated breath, but Hemp is especially dangerous, because it unlocks the inner eye swiftly an d easily, so one is tempted to use it more and more. If it is used at all, it must be with the strictest precautions, to see that the person who uses it has no control over the supply. This should be doled out by some responsible person, and the supply strictly limited.)

5. The Dance, and kindred practices.

6. Blood control (the Cords), Breath Control, and kindred practices.

7. The Scourge.

8. The Great Rite.

These are all the ways. You may combine many of them into the one experiment, the more the better.

The Five Essentials:

1. The most important is "Intention": you must know that you can and will succeed; it is essential in every operation.

2. Preparation. (You must be properly prepared according to the rules of the Art; otherwise you will never succeed.)

3. The Circle must be properly formed and purified.

4. You all must be properly purified, several times if necessary, and this purification should be repeated several times during the rite.

5. You must have properly consecrated tools.

These five essentials and Eight Paths or Ways cannot all be combined in one rite. Meditation and dancing do not combine well, but forming the mental image and the dance may be well combined with Chants. Spells, etc., combined with scourging and No. 6, followed by No. 8, form a splendid combination. Meditation, following scourging, combined with Nos. 3 and 4 and 5, are also very Good. For short cuts concentration, Nos. 5, 6, 7, and 8 are excellent.

B.8. To Gain the Sight (1953)

[1] This cometh to different people in diverse ways. 'Tis seldom it cometh naturally, but it can be induced in many ways. Deep and prolonged meditation may do it, but only if you be a natural, and usually prolonged fasting was also necessary. Of old monks and nuns obtained visions by long vigils, combined with fasting, flagellation till the blood came, and other mortifications of the flesh, and so undoubtedly had visions. In the East it is tried with various tortures, at the same time sitting in cramped postures, which retard the flow of blood, and these torments, long and continued, give good results. But in the Art we are taught an easier way to intensify the imagination, at the same time controlling the blood supply, and this may best be done by using the ritual.

[2] Incense is also good to propitiate the Spirits, but also to induce relaxation and to help to build up the atmosphere which is necessary to suggestibility. (For our human eyes are so blind to what really is,

that it is often necessary to suggest that it is there, before we may see it, as we may point out to another something at a distance before they may see it themselves. Gum mastic, aromatic rush roots, cinnamon bark, musk, juniper, sandalwood, and ambergris in combination are all good, but patchouli is best of all. And if you may have hemp, 'tis better still, but be very careful of this.

[3] The circle being formed, all properly prepared, and the Rites done, and all purified, the aspirant should warlock and take his tutor round the circle, saluting the Mighty Ones, and invoke them to aid the operation. Then both dance round till giddy, invoking or using chants. Scourge. Then the Tutor should warlock very tightly, but not so to cause discomfort, but enough to retard the blood slightly. Again they should dance round, chanting, then scourge with light, steady, monotonous, slow strokes. It is very good that the pupil may see them coming (this may be arranged from position, or if a big mirror is available, this can be used with excellent effect) as this has the effect of passes, and helps greatly to stimulate the imagination, and it is important that they be not hard, the object being not to do more than draw the blood to that part and so away from the brain. This with the tight warlocking, which should be warricked, slows down the circulation of the blood, and t he passes soon induce a drowsi ness and a stupor. The tutor should watch for this. As soon as the aspirant sleeps, the scourging should cease. The tutor should also watch that the pupil become not cold, and if they struggle or become distressed, they should be at once awakened. (Note: if it cannot be arranged for the pupil to see, the wand may be used, for a time, then return to scourging.)

[4] Do not be discouraged if no results come after two or three attempts. It will come, when both are in the right state. When you get some result, then results will come more quickly. Soon some of the ritual may be shortened, but never neglect to invoke the Goddess, and the Mighty Ones, or to form the Circle and do everything rightly. And for good and clear results, it is ever better to do too much ritual than too little.

[5] It hath been found that this practice doth often cause a fondness between aspirant and tutor, and 'tis a cause of better results if this be so. If for any reason it is undesirable that there be any great fondness between aspirant and tutor, this may be easily avoided, by both parties from the onset firmly resolving in their minds that if any doth ensue, it shall be that of brother and sister or parent and child. And it is for this reason that a man may only be taught by a woman and a woman by a man, a nd that man and man, and woman and woman, should never attempt these practices together. And may all the Curses of the Mighty Ones be on any who make the attempt.*

[6] Remember, the Circle, properly constructed, is ever necessary to prevent the power released from being dissipated. It is also a barrier against any disturbances of mischievous forces, for to obtain good results you must be free from all disturbances. Remember that darkness, points of light gleaming amid the surrounding dark, incense, and the

steady passes by a white arm are not stage effects. They are the mechanical implements which start the suggestions, which later unlocks the knowledge that it is p possible to obtain the divine ecstasy, and so attain knowledge and communion with the Divine Goddess. When once you have attained this, Ritual is not needed, as you may attain the state of ecstasy at will, but till then, or if you having attained this yourself, and wish to bring a companion to this state of joy, ritual is best.

B.9. Power (1953)

Power is latent in the body and may be drawn out and used in various ways by the skilled. But unless confined in a circle it will be swiftly dissipated. Hence the importance of a properly constructed circle. Power seems to exude from the body via the skin and possibly from the orifices of the body; hence you should be properly prepared. The slightest dirt spoils everything, which shows the importance of thorough cleanliness. The attitude of mind has great effect, so only work with a spirit of reverence. A little wine taken and repeated during the ceremony, if necessary, helps to produce power. Other strong drinks or drugs may be used, but it is necessary to be very moderate, for if you are confused, even slightly, you cannot control the power you evoke. The simplest way is by dancing and singing monotonous chants, slowly at first and gradually quickening the tempo until giddiness ensues. Then the calls may be used, or even wild and meaningless shrieking produces power. But this method inflames the mind and renders it difficult to control the power, though control may be gained through practice. The scourge is a far better way, for it stimulates and excites both body and soul, yet one e easily retains control. The Great Rite is far the best. It releases enormous power, but the conditions and circumstances make it difficult for the mind to maintain control at first. It is again a matter of practice and the natural strength of the operator's will and, in a lesser degree, of those of his assistants. If, as of old, there were many trained assistants present and all wills properly attuned, wonders occurred. Sorcerers chiefly used the blood sacrifice; and while we hold this to be evil, we cannot deny that this method is very efficient. Power flashes forth from newly shed blood, instead of exuding slowly as by our method. The victim's terror and anguish add keenness, and even quite a small animal can yield enormous power. The great difficulty is in the human mind controlling the power of the lower animal mind. But sorcerers claim they have methods for effecting this and that the difficulty disappears the higher her the animal used, and when
the victim is human disappears entirely. (The practice is an abomination but it is so.) Priests know this well; and by their auto-da-fe, with the victims' pain and terror (the fires acting much the same as circles), obtained much power. Of old the Flagellants certainly evoked power, but through not being confined in a circle much was lost. The amount of power raised was so great and continuous that anyone with knowledge could direct and use it; and it is most probable that the classical and heathen sacrifices were used in the same way. There are whispers that when the human victim was a willing sacrifice, with his mind directed on the Great Work and with highly skilled assistants,

wonders ensued but of this I would not speak.

B.10. Properly Prepared. (1953)

Naked, but sandals (not shoes) may be worn. For initiation, tie hands behind back, pull up to small of back, and tie ends in front of throat, leaving a cable-tow to lead by, hanging down in front. (Arms thus form a triangle at back.) When initiate is kneeling at altar, the cable-tow is tied to a ring in the altar. A short cord is tied like a garter round the initiate's left leg above the knee, with ends tucked in. Another is tied round right ankle and ends tucked in so as to be out of the way while mov ing about. These cords are used to tie feet together while initiate is kneeling at the altar and must be long enough to do this firmly. Knees must also be firmly tied. This must be carefully done. If the aspirant complains of pain, the bonds must be loosened slightly; always remember the object is to retard the blood flow enough to induce a trance state. This involves slight discomfort, but great discomfort prevents the trance state; so it is best to spend some little time loosening a nd tightening the bonds until they are just right. The aspirant alone can tell you when this is so. This, of course, does not apply to the initiation, as then no trance is desired; but for the purpose of ritual it is good that the initiates be bound firmly enough to feel they are absolutely helpless but without discomfort.

B.11. The Meeting Dance. (1953)

The Maiden should lead. A man should place both hands on her waist, standing behind her, and alternate men and women should do the same, the Maiden leading and they dance following her. She at last leads them into a right-hand spiral. When the center is reached (and this had better be marked by a stone), she suddenly turns and dances back, kissing each man as she comes to him. All men and women turn likewise and dance back, men kissing girls and girls kissing men. All in time to music, it is a merry game, but must be practiced to be done well. Note, the musicians should watch the dancers and make the music fast or slow as is best. For the beginners it should be slow, or there will be confusion. It is most excellent to get people to know each other at big gatherings.

B.12. To Leave the Body. (1953)

'Tis not wise to strive to get out of your body until you have thoroughly gained the Sight. The same ritual as to gain the Sight may be used, but have a comfortable couch. Kneel so that you have your thigh, belly, and chest well supported, the arms strained forward and bound one on each side, so that there is a decided feeling of being pulled forward. As the trance is induced, you should feel a striving to push yourself out of the top of your head. The scourge should be given a dragging action, as if to drive or drag you out. Both wills should be thoroughly in tune, keeping a constant and equal strain. When trance comes, your tutor may help you by softly calling your name. You will probably feel yourself drawn out of your body as if through a narrow opening, and find yourself standing beside your tutor, looking

at the body on the couch. Strive to communicate with your tutor first; if they have the Sight they will probably see you. Go not far afield at first, and 'ti s better to have one who is used to leaving the body with you. A note: When, having succeeded in leaving the body, you desire to return, in order to cause the spirit body and the material body to coincide, THINK OF YOUR FEET. This will cause the return to take place.

B.13. The Working Tools (1953)

There are no magical supply shops, so unless you are lucky enough to be given or sold tools, a poor witch must extemporize. But when made you should be able to borrow or obtain an Athame. So having made your circle, erect an altar. Any small table or chest will do. There must be fire on it (a candle will suffice) and your book. For good results incense is best if you can get it, but coals in a chafing dish burning sweet-smelling herbs will do. A cup if you would have cakes and wine, and a platter with the signs drawn into the same in ink, showing a pentacle. A scourge is easily made (note, the scourge has eight tails and five knots in each tail). Get a white-hilted knife and a wand (a sword is not necessary). Cut the marks with Athame. Purify everything, then consecrate your tools in proper form and ever be properly prepared. But ever remember, magical operations are useless unless the mind can be brought to the proper attitude, keyed to the utmost pitch. Affirmations must be made clearly, and the mind should be inflamed with desire. With this frenzy of will, you may do as much with simple tools as with the most complete set. But good and especially ancient tools have their own aura. They do help to bring about that reverential spirit, the desire to learn and develop your powers. For this reason witches ever try to obtain tools from sorcerers, who, being skilled men, make good tools and consecrate them well, giving them mighty power. But a great witch's tools also gain much power; and you should ever strive to make any tools you manufacture of the finest materials you can obtain, to the end that they may absorb your power the more easily. And of course if you may inherit or obtain another witch's tools, power will flow from them. It is an old belief that the best substances for making tools are those that have once had life in them, as opposed to artificial substances. Thus wood or ivory is better for a wand than metal, which is more appropriate for knives or swords. Virgin parchment is better than manufactured paper for talismans, etc. And things which have been made by hand are good, because there is life in them.

B.14. Skyclad (1953)

It is important to work naked from the start, so it becometh as second nature, and no thought of "I have no clothes" shall ever intrude and take your attention from the work. Also, your skin being so accustomed to unconfinement, when power is given off the flow is more easy and regular. Also, when dancing you are free and unconfined. . . . And the greatest of all, the touch of the body of your beloved thrills your inmost soul, and so your body gives out its utmost power; and then it is

most important of all that there is not the slightest thing to divert

the attention, for then the mind must seize and mold the power generated, and redirect it to the desired end with all the force and frenzy of the imagination. It has been said that no real knowledge may be gained our way, that our practices are such that they can only lead to lust; but this is not really so. Our aim is to gain the inner sight, and we do it the most natural and easy way. Our opponents' aim is ever to prevent man and woman from loving, thinking that everything that helps or even permits them to love is wicked and vile. To us it is natural, and if it aids the Great Work it is good. 'Tis true that a couple burning with a frenzy for knowledge may go straight to their goal, but the average couple have not this fire. We show them the way, our system of props and aids (i.e., magic ritual). A couple working with nothing but lust will never attain in any case; but a couple who love each other dearly should already be sleeping together, and the first frenzy of love will have passed, and their souls will already be in sympathy. If the first time or two they do stay a while to worship Aphrod ite, 'tis only a day or two lost, and the intense pleasure they obtain only leads them again to the mysteries of Hermes, their souls more attuned to the great search. Once they have pierced the veil they will not look back. This rite may be used as the greatest of magics if it be done with both partners firmly fixing their minds on the object and not thinking of sex at all. That is, you must so firmly fix your mind on your object that sex and all else are naught. You inflame your will to such an extent that you may create a strain on the astral such that events happen.

C.1. A Revision of the Casting Procedure (1957)

ALL ARE PURIFIED

[1] Magus consecrates salt and water.

[2] High Priestess kneels at Altar, takes up Sword, says, "I conjure thee, O Sword of Steel, to serve me as a defence in all Magical Operations. Guard me at all times against mine enemies, both visible and invisible. Grant that I may obtain what I desire in all things wherein I may use Thee, Wherefore do I bless Thee and invoke Thee in the names of Aradia and Cernunnos." Gives Sword to Magus.

[3] Magus kneeling hands her vessel of consecrated Water and Aspergillum. He Casts the Circle, three circles, on the lines marked out, starting at the East and returning to the East. High Priestess follows, Asperging Circle (sprinkling it to purify it) and all present and finally herself. Then she goes round again censing it. (Everyone in the circle must be sprinkled and censed.) She returns vessel, etc., to Magus, who places them on altar, or convenient place, and hands her Sword [handwritten].

[4] She walks slowly round Circle, saying, "I conjure Thee, O Circle of Space, that thou be a Boundary and a Protection and a meeting place between the world of Men and that of the Dread Lords of the OUTER

SPACES, that Thou be cleansed, Purified, and strengthened to be a

Guardian and a Protection that shall preserve and contain THAT POWER which we so earnestly desire to raise within thy bounds this night, wherefore do I bless thee and entreat thee to aid me in the endeavor, in the names of Aradia and Cernun nos." Hands sword to Magus [handwritten].

[5] Magus then summons the Mighty Ones as usual.

[6] High Priestess stands in front of Altar (which may be pushed back for this). High Priestess assumes Goddess position (arms crossed). Magus kneeling in front of her, draws pentacle on her body with Phallus-headed Wand, Invokes (Drawing down the Moon), "I Invoke and beseech Thee, O mighty MOTHER of all life and fertility. `By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee' to descend into the body of thy servant and High Priestess (name)." (The Moon hav ing been drawn down, i.e., link established, Magus and all male officers give fivefold kiss; all others bow.)

[7] High Priestess in Goddess position says, arms crossed,

"Mother, Darksome and Divine,Mine the Scourge and Mine the Kiss,The Five-point Star of Love and Bliss; Here I charge ye in this Sign. (Opens out Arms to pentacle position)

Bow before my Spirit bright (All bow)
Aphrodite, Arianrhod,Lover of the Horned God,
Queen of Witchery and Night.

Diana, Brigid, Melusine,
Am I named of old by men,
Artemis and Cerridwen,
Hell's dark mistress, Heaven's Queen.

Ye who ask of me a boon,
Meet ye in some hidden shade,
Lead my dance in greenwood glade
By the light of the full moon.

Dance about mine altar stone,
Work my holy magistry,
Ye who are fain of sorcery,
I bring ye secrets yet unknown.

No more shall ye know slavery
who tread my round the Sabbat night.
Come ye all naked to the rite
In sign that ye are truly free.

Keep ye my mysteries in mirth,
Heart joined to heart and lip to lip.
Five are the points of fellowship

That bring ye ecstasy on Earth.

No other law but love I know;
By naught but love may I be known,
And all that liveth is my own:
From me they come, to me they go.

C.2. The Prose Charge (1957)

THE CHARGE, to be read while the initiate stands, properly prepared before the Circle.

[Magus]: Listen to the words of the Great mother, who was of old also called among men, Artemis, Astarte, Dione, Melusine, Aphrodite, Cerridwen, Diana, Arianrhod, Bride, and by many other names.

[High Priestess]: "At mine Altars the youth of Lacedaemon in Sparta made due sacrifice. Whenever ye have need of anything, once in the month, and better it be when the moon is full. Then ye shall assemble in some secret place and adore the spirit of Me who am Queen of all Witcheries. There ye shall assemble, ye who are fain to learn all sorcery, yet who have not won its deepest secrets. To these will I teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really fre e, ye shall be naked in your rites, and ye shall dance, sing, feast, make music, and love, all in my praise.' "For mine is the ecstasy of the Spirit, and mine is also joy on earth. For my Law is Love unto all beings. "Keep pure your highest ideals. Strive ever towards it. Let naught stop you or turn you aside. "For mine is the secret which opens upon the door of youth; and mine is the cup of the Wine of Life: and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. "I am the Gracious Goddess who gives the gift of Joy unto the heart of Man. "Upon Earth I give the knowledge of the Spirit Eternal, and beyond death I give peace and freedom, and reunion with those who have gone before. Nor do I demand aught in sacrifice, for behold, I am the Mother of all things, and my love is poured out upon earth."

[Magus]: Hear ye the words of the Star Goddess, She in the dust of whose feet are the hosts of Heaven, whose body encircleth the universe.

[High Priestess]: "I who am the beauty of the green earth; and the White Moon amongst the Stars; and the mystery of the Waters; and the desire of the heart of man. I call unto thy soul: arise and come unto me. "For I am the Soul of nature who giveth life to the Universe; `From me all things proceed; and unto me, all things must return.' Beloved of the Gods and men, thine inmost divine self shall be enfolded in the raptures of the infinite. "Let my worship be within the heart that rejoiceth, for behold: all acts of love and pleasure are my rituals; and therefore let there be Beauty and Strength, Power and Compassion, Honour and Humility, Mirth and reverence within you. "And thou who thinkest to seek me, know that thy seeking and yearning shall avail thee not unless thou know the mystery, that if that which thou seekest thou findest not within thee, thou wilt never find it without thee, for behold; I have been with thee from the beginning, and I am that which is attained at the end of

desire."

C.3. CAKES AND WINE. (1957)

High Priestess seated on Altar, God position.

Magus, kneeling, kisses her feet, then knees, bows with head below her knees, extends arms along her thighs, and adores.

Magus fills cup and offers it to High Priestess, who, holding Athame between palms, places point in cup.

Magus says: "As the Athame is the male, so the cup is the female, and conjoined they bring blessedness."

High Priestess lays Athame aside, and takes Cup and drinks, gives Cup to server, who puts a little in each glass.

Magus presents Pentacle with cakes to High Priestess, saying, "Oh Queen most secret, bless this food unto our bodies, bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perpetual happiness".

High Priestess blesses them with Athame, takes Cake and eats, while the Magus gives her the Cup again and kisses knees and adores.

All sit as Witches, and invite High Priestess to join them.

C.4. The Sabbat Rituals (1957)

Spring equinox

The symbol of the wheel should be placed on the altar upright, decked with flowers, flanked with burning candles. The Cauldron, containing spirits, is in the east. Magus in west, High Priestess in east with Phallic wand or pinecone-tipped wand, or broomstick, or riding pole, broom upwards. High Priestess lights Cauldron, saying,

"We kindle fire this day!
In the presence of the Holy Ones:Without malice, without jealousy, without envy.
Without fear of aught beneath the sun.But the High Gods.

Thee we invoke: O light of life:Be thou a bright flame before us:
Be thou a guiding star above us:Be thou a smooth path beneath us;

Kindle thou in our hearts within,A flame of love for our neighbor, To our foes, to our friends, to our kindred all:To all men on this broad Earth.

O merciful son of Cerridwen, From the lowest thing that liveth
To the name that is highest of all."

High Priestess draw pentacle upon Magus with wand, kiss, gives it to him. He does likewise. They lead the dance round the circle, all couples leaping burning fire. The last couple as the fire goes out

should be well-purified three times, and each should give Fivefold Kiss to all of opposite sex.

Cakes and wine.

If the people will, the Cauldron dance can be done again, many times, or other games can be played.

Summer Solstice

Form circle. Invoke, Purify. Cauldron is placed before altar filled with water, wreathed with summer flowers. The people, men and women alternately, stand round circle. High Priestess stands in north, before Cauldron, holding raised wand, which should be Phallic or tipped with a pinecone (anciently the thyrsus) or a riding pole or a broomstick, invokes the sun.

"Great One of Heaven, Power of the Sun, we invoke thee in thine ancient names, Michael, Balin, Arthur, Lugh, Herne. Come again, as of old, into this thy land. Lift up thy shining spear of light to protect us. Put to flight the powers of darkness, give us fair woodlands and green fields, blossoming orchards and r ipening corn. Bring us to stand upon thy hill of vision, and show us the path to the lovely realms of the gods."

High Priestess draws invoking pentacle on Magus with wand.

Magus comes forward sunwise and takes wand with kiss, plunges wand into Cauldron and holds it upright, saying, "The spear to the Cauldron, the lance to the Grail, spirit to flesh, man to woman, sun to earth." He salutes High Priestess over Cauldron, then rejoins people, still bearing wand.

High Priestess takes aspergillum, stands by Cauldron, says, "Dance ye about the Cauldron of Cerridwen the Goddess, and be ye blessed with the touch of this consecrated water, even as the sun, the lord of light, arriveth in his strength in the sign of the waters of life."

The people dance sunwise about the altar and Cauldron, led by Magus bearing wand. High Priestess sprinkles them lightly as they pass her.

Ritual of cakes and wine.

Any other dances, rites, or games as the Priestess and people wish.

Autumn equinox

The altar should be decorated with symbols of autumn, pine cones, oak sprigs, acorns, or ears of corn, and should have fire or burning incense

on it as usual. After usual purification, the people stand round, men and women alternately. Magus at west of altar in God position.

High Priestess stands at east of altar, facing him, and reads the incantation.

"Farewell, O Sun, ever returning light. The hidden god, who ever yet remains. He departs to the land of youth, through the gates of death, to dwell enthroned, the judge of gods and man. The horned leader of the hosts of air. Yet, even as stand unseen about the circle the forms of the Mighty Lords of the Outer Spaces,. So dwelleth he, `the lord within ourselves'. So dwelleth he within the secret seed, the seed of new reaped grain, the seed of flesh, hidden in the earth, the marvellous seed of the stars.

`In him is life, and life is the light of men [John 1:4],' that which was never born and never dies. Therefore the Wicca weep not, but rejoice."

The High Priestess goes to the Magus with a kiss. He lays aside Athame and scourge, and kisses her. The High Priestess hands him her wand, which should be Phallic, or a branch tipped with a pinecone, Or a riding pole, or a broomstick (anciently the thyrsus). They lead the dance, she with a systrum or rattle, he with wand, the people falling in behind them, dancing three times round the altar. Then the candle game is played.

Cakes and wine.

Great Rite if possible.

Dances and games.

Winter Solstice

Form circle in usual manner, invoking the Mighty Ones.

The Cauldron of Cerridwen is placed in the circle at the south wreathed with holly, ivy, and mistletoe, with fire lighted within it. There should be no other light except for the candles on the altar and about the circle.

After all are purified, the Moon should be drawn down.

Then the High Priestess stands behind the Cauldron in pentacle position, symbolizing the rebirth of the sun. The people, man and woman alternately, stand round the circle. The Magus stands facing the High Priestess with a bundle of torches, or candles, and the book of words of the incantation. One of the officers stands beside him with a lighted candle, so that he may have light to read by.

The people begin to slowly move round the circle sunwise. As each passes him the Magus lights his candle or torch from the fire in the Cauldron, which may be simply a candle, till all have lighted candles or

torches. Then the people dance round slowly as he reads the incantation. (A real fire must now be kindled in the Cauldron.)

Queen of the Moon, Queen of the Sun. Queen of the Heavens, Queen of the Stars.

Queen of the Waters, Queen of the Earth. Who ordained to us the child of promise:

It is the Great Mother who gives birth to him, He is the Lord of Life who is born again, Darkness and tears are set behind,And the star of guidance comes up early.

Golden sun of hill and mountain illumine the land, illumine the world, illumine the seas, illumine the rivers,Grief be laid, and joy be raised.

Blessed be the Great Mother, Without beginning, without ending, To everlasting, to eternity, I O. Evohe, Blessed be."

The dance commences slowly, in rhythm with the chant, all taking up the call "I. O. Blessed be." The Priestess joins dance and leads them with a quicker rhythm. The cauldron with burning fire is pushed so that the dancers leap or step over it, in couples. Whichever couple is passing it as it goes out, should be well-purified, three times each, and may pay any amusing forfeit as the High Priestess may ordain. Sometimes the cauldron is relighted several times for this purpose.

C.5 The Eightfold Path or Ways. (1957)

1. Meditation or concentration, actually by the firm knowledge that you can and will succeed -- forming a clear picture in your mind or your requirements.

2. Trance states, Clairvoyance, Projection of the Astral etc.

3. Drugs, Wine, Incense.

4. Dance, Performing Rites with a purpose.

5. Chants, Spells etc.

6. Blood control (Cords etc), Breath control.

7. Scourge

8. The Great Rite

N.B.

The great thing is to combine as many of these paths into the one operation. No 1 must be in all -- for if you have no clear picture of what you wish and no certainty you will not succeed -- 'tis useless. No

9. can be combined with this easily. Nos 3, 4, and 5 are all good preliminaries- also 6 and 7; but No 3 is dangerous and therefore if possible should be avoided, except for incense, which is harmless if too much is not used.

The best combination is Nos. 1, 4, 5 and 7, for small purposes, with no 10. if great force is necessary. Also a combination of 1, 6 and 7 is good
if more can not be done; this if properly performed leads to No. 2.

C.6. The First-Degree Initiation (1957)

Draw Circle with Magic Sword or Athame.

Sprinkle with Exorcised Water.

Go round Circle with Magic Sword or Athame, Saying, "I conjure thee, O Circle of Power, that thou beest as a Boundary and a Protection to contain the magic power which I will raise within thy bounds. So do I bless thee, in the names of Aradia and Cernunnos."

Go round, saying at East, South, West, and North, "I summon, stir, and call thee up, ye Mighty Ones of the East (South, West, North), to witness the rites and to guard the circle."

Magus draws down Moon on High Priestess.

Read Charge, then say, "O thou who standest on the threshold between the pleasant world of men and the dread domains of the lords of the outer spaces, hast thou the courage to make the assay?" (Place point of the Magic Sword or Athame to Postulant's heart.) "For I say verily it were better to rush on my blade and perish than to make the attempt with fear in thy heart."

Postulant: "I have two perfect words: perfect love, and perfect trust."

Say, "All who have are doubly welcome."

Entering position: "I give you a third to pass you through this dread door." Gives it [kiss].

Lead Postulant sunwise to south of altar, and say, "O thou who hast declared intent to become one of us, hear then that which thou must know to do. Single is the race of men and of Gods; from a single source we both draw breath, but a difference of power in everything keeps us apart, for we are as nothing, but the Gods stay forever. Yet we can, in greatness of minds, be like the Gods, though we know not to what goal by day or in the night Fate has written that we shall run. Beyond all seas and Earth's la st boundaries, beyond the Spring of night and the

Heavens' vast expanse, there lies a majesty which is the domain of the Gods. Thou who would pass through the Gates of Night and Day to that sweet place, which is between the worlds of men and the domains of the Lords of the outer spaces, know that unless there is truth in thy heart,

thy every effort is doomed to failure. HEAR THEN THE LAW: that thou lovest all things in nature; that thou shalt suffer no person to be harmed by thy hands or in thy mind; that thou walkest humbly in the ways of men and the ways of the Gods. Also it is the law that contentment thou shalt learn, through suffering, and from long years and from nobility of mind and of purpose, FOR THE WISE NEVER GROW OLD. Their minds are nourished by living in the daylight of the Gods, and if among the vulgar some discoveries should arise concerning some maxims of thy belief in the Gods, so do thou, for the most part, keep silent. For there is a great risk that thou mayest straightway vomit up th at which thou hast not digested, and when someone shall say to thee, "Thou knowest naught," and it bites thee not, then knowest thou that thou hast begun the work. And as sheep do not bring their food to the shepherd to show how much they have eaten, but digesting inwardly their provender, bear outwardly wool and milk, even so, do not thou display the maxims to the vulgar, but rather the works that flow when they are digested. Now there is the ordeal." [This speech was added after about 1960.]

Tie cord around Postulant's right ankle, leaving ends free; say, "Feet neither bound nor free."

Leading postulant, proclaim at four quarters, "Take heed, ye Lords of the Watchtowers of the East (South, West, North), that (name) is properly prepared to be made a priestess and a witch."

Three times round the Circle with Dance step and chant.

Place Postulant in East; say, "Kneel."

Postulant kneels.

Strike eleven knells on bell; say, "Rise. In other religions the postulant kneels while the priest towers above him, but in the Art Magical we are taught to be humble, and so we kneel to welcome them, and we say:

"Blessed be the feet that have brought you in these ways [kiss];

"Blessed be the knees that shall kneel at the sacred altar [kiss];

"Blessed be thy womb (or organ of generation), without which we would not be [kiss];

"Blessed be thy breasts, erected in beauty and in strength [kiss];

"Blessed be thy lips, which shall utter the sacred names [kiss].

"Before ye are sworn, art willing to pass the ordeal and be purified?"

Postulant "I am."

Take measure: height (tie knot); around head (tie knot); around heart

(tie knot); around hips (tie knot). Prick postulant's thumb; catch blood on measure. Place measure on altar. Have postulant kneel, tie postulant's feet together, and secure cable tow to altar. Three strokes on bell. Say, "Art ready to swear that thou wilt always be true to the Art?"

Postulant "I am."

Strike seven times on bell and say, "Thou must first be purified." Scourge 3, 7, 9, 21.

Say, "Ye have bravely passed the test. Art always ready to help, protect, and defend thy brothers and sisters of the Art?"

Postulant "I am."

"Then say after me: I, (name), in the presence of the mighty ones of the outer spaces, do of my own free will most solemnly swear that I will ever keep secret and never reveal the secrets of the Art, except it be to a proper person, properly prepared, within such a circle as I am in now, and that I will never deny the Secrets to such a person if they be vouched for by a brother or Sister of the Art. All this I swear by my hopes of a future life, and may my weapons turn against me if I break this my solemn oath."

Loosen cords from ankles and from altar, and remove blindfold; assist to rise.

"I hereby sign thee with the triple sign [the point-down triangle formed by touching the genitals, the right breast, the left breast, and the genitals again.] I consecrate thee with oil. I consecrate thee with wine. I consecrate thee with my lips, Priest (Priestess) and Witch."

Remove Cords [kiss].

"I now present to you the working tools. First the magic sword. With this, as with the athame, thou canst form all magic circles, dominate, subdue, and punish all rebellious spirits and demons, and even persuade angels and good spirits. With this in your hand, you are ruler of the circle." [kiss]

"Next I present to you the athame. This is the true witches' weapon, and has all the powers of the magic sword." [kiss]

"Next I present the white-handled knife. Its use is to form all instruments used in the Art. It can only be used in a magic circle." [kiss]

"Next I present the wand. Its use is to call up and control certain angels and genie to whom it would not be meet to use the sword or athame." [kiss]

"Next I present the pentacle. This is for the purpose of calling up the appropriate spirits." [kiss]

"Next I present the censer of incense. This is used to encourage and welcome good spirits, and to banish evil spirits." [kiss]

"Next I present the scourge. This is a sign of power and domination. It is also used to cause purification and enlightenment, for it is written, `To learn you must suffer and be purified.' [kiss]

Art willing to suffer to learn?"

Postulant: "I am."

"Next and lastly I present the cords. They are of use to bind the sigils of the art, also the material basis. Also they are necessary in the oath." [kiss]

"I now salute you in the names of Aradia and Cernunnos, Newly made Priestess and Witch."

Lead round and proclaim to four quarters, "Hear, ye Mighty Ones, (name) has been consecrated a priestess of the Goddess."

Now present new Witch to coven members. All should kiss and hug new Witch as welcome into membership.

To close circle proclaim to four quarters, "Ye Mighty Ones of the East (South, West, North), I thank you for attending and, ere ye depart for your lovely realms, I say hail and farewell."

C.7. The Second-Degree Initiation (1957)

Form Circle in usual manner, invoking the Mighty Ones at the Four Quarters. The Initiate should be properly prepared and bound with the Cords.

All are purified, including Initiate.

Circle once, proclaiming at the Four Quarters: "Hear Ye Mighty Ones, . . . (N), a duly consecrated Priestess and Witch is now properly prepared to be made a High Priest and Magus (High Priestess and Witch Queen)."

Circle three times, with dance step and chant.

Initiate then kneels before the Altar and is secured with the Cords.

Priestess or Magus: "To attain to this sublime Degree it is necessary to suffer and be purified. Art willing to suffer to learn?"

Initiate: "I am."

Priestess or Magus: "I purify thee to take this great oath rightly".

Strike three strokes upon the bell. Scourge 3, 7, 9, 21. "I now give thee a new name: . . ." [kiss]

"Repeat thy new name after me, saying, `I, . . ., swear, upon my mother's womb and by mine honour among men and my brothers and sisters of the Art, that I will never reveal to any at all any of the secrets of the Art, except it be to a worthy person, properly prepared, in the center of a Magic Circle such as I am now in. This I swear by my hopes of salvation, my past lives and my hopes of future ones to come and I devote myself and my measure to utter destruction if I break this my solemn Oath.'"

Kneel.

Place Left Hand under Initiate's Knee and Right Hand on Head, thus forming Magic Link, saying: "I will all my power into thee."

WILL.

Loose, assist to rise.

Consecrate: "I consecrate thee with oil [on genitals, right breast, left hip, right hip, left breast, genitals), I consecrate thee with wine, I consecrate thee with my lips, High Priest and Magus (High Priestess and Witch Queen)." Loose remaining cords. [kiss]

"You will now use the working tools in turn, "First the Magic Sword (Form Circle) [kiss]

"Second the Athame. (Form Circle) [kiss]

"Third the White-Handled Knife (use) [kiss] "Fourth the Wand. (Wave to 4 Quarters) [kiss]

"Fifth the Pentacle. (Show to 4 Quarters) [kiss]

"Sixth the Censer. (Circle, cense) [kiss]

"Seventh the Cords. (Use) [kiss]

"Eighth the scourge: for learn, in witchcraft you must ever give as you receive, but ever triple. So where I gave thee 3, return 9; where I gave 7, return 21; where I gave 9, return 27; where I gave 21, return 63." (Use, 9, 21, 27, 63; i.e., 120 in all [kiss])

"Thou hast obeyed the law. But mark well, when thou receivest good, so

equally art bound to return good threefold."

The Priestess or Magus is then loosed from the cords and says: "Having learned thus far, you must know why the Wicca are called the Hidden Children of the Goddess".

Then the Legend of the Goddess is either read or acted out. If it is possible to act it out, the new Initiate may take one of the parts. One of the Coven should act as Narrator, and another as Guardian of the Portal. The Priestess, or another woman, may act the part of the Goddess, and the Magus, or another man, may act the part of the God. The Priestess -- or whoever is taking the part of the Goddess -- takes off her necklace and lays it on the Altar. Then she goes outside the circle and is dressed in a veil and jewellery. The Magus -- or whoever is taking the part of the God -- is invested with a horned crown and girds on a sword, which he draws and stands in the God position with sword and scourge, by the altar.

Narrator: "In ancient times our Lord, the Horned One, was, as he still is, the Consoler, the Comforter; but men knew him as the Dread Lord of Shadows -- lonely, stern, and hard. Now our Lady the Goddess had never loved, but she would solve all mysteries, even the mystery of Death -- and so she journeyed to the Nether Lands. The Guardians of the Portals challenged her:"

(The Priestess -- or whoever is taking the part of the Goddess -- advances to the side of the Circle. Whoever is taking the part of the Guardian of the Portal challenges her with the Sword or Athame.)

Narrator: "`Strip off thy garments, lay aside thy jewels, for naught may ye bring with ye into this our land'. So she laid down her garments and her jewels and was bound, as are all who enter the realms of Death the Mighty One".

(The Priestess takes off the veil and the jewellery and lays them down outside the Circle. The Guardian of the Portal binds her with the Cords and brings her inside the Circle.)

Narrator: "Such was her beauty that Death himself knelt and laid his sword and crown at her feet and kissed her feet."

(The Magus -- or whoever is playing the part of the God -- comes forward and lays the Horned Crown and the Sword at the Priestess's feet and kisses her feet)

Narrator: "Saying, `Blessed be thy feet that have brought thee in these ways. Abide with me, but let me place my cold hand on thy heart'. And she replied, `I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?' `Lady,' replied Death, `'Tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace and strength, so that they may return. But you, you are lovely. Return not; abide with me.' But she answered, `I love thee not.' Then said Death, `An you receive not my hand on your heart, you must receive

Death's scourge.'"

(The Magus rises and takes up the Scourge from the Altar.)

Narrator: "`It is fate, better so,' she said, and she knelt."

(The Priestess kneels before the altar, and the Magus uses the scourge 3, 7, 9, 21.)

Narrator: "And Death scourged her tenderly, and she cried, `I feel the pangs of love'. And Death raised her, and said, `Blessed be,' and he gave her the Fivefold Kiss, saying, `Thus only may you attain to joy and knowledge'."

(The Magus raises the Priestess, gives her the Fivefold Kiss and unties the cords)

Narrator: "And he taught her all the Mysteries and gave her the necklace, which is the Circle of Rebirth."

(The Magus takes the Priestess's necklace from the Altar and replaces it about her neck. The Priestess takes up the Sword and the Horned Crown from the floor, where the Magus placed them, and gives them back to him. Then he stands as before by the Altar, in the position of the God, and she stands by his side in the pentacle position, as Goddess)

Narrator: "And she taught him the mystery of the sacred cup, which is the cauldron of rebirth. They loved and were one; and he taught her all the Magics. For there be three great mysteries in the life of man -- love, death, and resurrection in a new body -- and magic controls them all. To fulfill love you must return at the same time and place as the loved one, and you must meet and know and remember and love them again. But to be reborn you must die and be ready for a new body; to die you must be born; without love you may not be born -- and these be all the magics. And our Goddess ever inclineth to love and mirth and happiness, and guardeth and cheriseth Her hidden children in life; and in death she teacheth the way to have communion, and even in this world She teacheth them the Mystery of the Magic Circle, which is placed between the worlds."

The Priestess or Magus then replaces the Sword, Crown, Scourge, etc., upon the Altar, and taking the new Initiate by the hand and holding the Athame in the other, passes once round the Circle, proclaiming at the Four Quarters, "Hear, Ye Mighty Ones, . . . hath been duly consecrated High Priest and Magus (or High Priestess and Witch Queen)."

C.8. The Third-Degree Initiation (1957)

Magus gives Fivefold Kiss.

Magus: "Ere we proceed with this sublime degree, I must beg purification at thy hands."

High Priestess binds Magus and ties him down to the altar. She

circumambulates three times, and scourges Magus with three, seven, nine, and 21 strokes. She then unbinds him and helps him to his feet.

Magus now binds the High Priestess and ties her down to the altar. He circumambulates, proclaiming to the four quarters, "Hear, ye mighty Ones, the twice consecrate and Holy (name), High Priestess and Witch Queen, is properly prepared and will now proceed to erect the Sacred Altar."

Magus scourges High Priestess with three, seven, nine, and 21 strokes.

Magus kisses her feet. "Ere I dare proceed with this sublime degree, I must again beg purification at thy hands."

She binds and scourges him.

Note: if High Priestess has not performed this rite before, he says, "Here I reveal to you a great mystery." [Kneel and place couch in position so as to face north.]

Assist me to build
As the Mighty One willed,
An Altar of praise,
From beginning of days,
Thus doth it lie,
Twixt the points of the sky,
For thus it was placed
When the Goddess embraced
The Horned One, Her Lord,
Who taught her the word,

[Priestess lies down in such a way that her vagina is approximately at the center of the circle]

Which quickened the womb,
And conquered the Tomb.
Be thus as of yore,
The Shrine we adore, [kiss]
The feast without fail,
The life-giving Grail, [kiss]
Before it uprear
The Miraculous Spear,
And invoke in this sign
The Goddess divine. [kiss]

Invoke: "Thou who at moon of night doth reign,
Queen of the starry realm above,
`Not unto Thee may we attain
Unless Thine Image be of Love.'
[kiss]

By moon-rays silver shaft of power,
By green leaf breaking from the bud,
By seed that springeth into flower,

By life that courseth in the blood.
[kiss]

By rushing wind and leaping flame,
By flowing water and green earth,
Pour us the wine of our desire
From out Thy Cauldron of Rebirth. [kiss]

Here may we see in vision clear
The Secret Strange unveiled at length,
The wondrous Twin-Pillars rear
Erect in Beauty and in Strength. [kiss breasts]

Altar of Mysteries manifold,
The Sacred Circle's central point,
Thus do I sign thee as of old,
With kisses of my lips anoint.

(Eightfold Kiss: 3 points, Lips, 2 Breasts and back to lips, & 5 points*, with oil, wine, & kisses)

Open for me the Secret Way,
The pathway of intelligence,
Between the Gates of Night and Day,
Beyond the bounds of time and sense.

Behold the Mystery aright,
The Five True Points of Fellowship,
Here where the Lance and Grail unite,
And feet and knees and breast and lips."

Magus and High Priestess: "Encourage our hearts, Let thy Light crystallize itself in our blood, fulfilling us of Resurrection, for there is no part of us that is not of the Gods."

(Exchange Names.)

C.9. The Witches' Chant or Rune (1957)

Darksome night and Shining Moon,
East, then South, then West, then North,
Harken to the Witches Rune:
Here come I to call thee forth.

Earth and Water, Air and Fire,
Wand and Pentacle and Sword,
Work ye unto my desire,
Harken ye unto my word.

Cords and Censer, Scourge and knife,
Powers of the Witches Blade,
Waken all ye into life,
Come ye as the Charm is made:

Queen of Heaven, Queen of Hell,
      Horned Hunter of the Night,
Lend your power unto the Spell,
      Work my will by Magic Rite.

If chant is used to reinforce a work already begun, end with this:

By all the power of land and sea, by all the might of moon and sun,

What is my will- "So mote it be,"What I do say- "It shall be done."

C.10. Consecrating Tools (1957)

(Note: if possible lay any new weapon touching an already consecrated one, Sword to sword, Athame to Athame, etc.)

[1] Prepare Circle and purify. All tools must be consecrated by a man and a woman, both as naked as drawn swords; they must be purified, clean, and properly prepared.

[2] Place tool on pentacle on altar. Magus sprinkles it with salt and water. Witch passes it through smoke of incense, replaces it on pentacle. Touching with already consecrated weapon, they say the First Conjuration.

[2a] For sword or athame, say "I conjure thee, O Sword (or Athame) of Steel, that thou servest me for a strength and a defence in all magical operations, against all mine enemies, visible and invisible, in the names of Aradia and Cernunnos. I conjure thee anew by the Holy Names Aradia and Cernunnos, that thou servest me for a protection in all adversities, so aid me."

[2b] For any other tool, say, "Aradia and Cernunnos, deign to bless and to consecrate this [tool], that it may obtain necessary virtue through thee for all acts of love and Beauty."

[3] Again they sprinkle and cense, and say the Second Conjuration:

[3a] For sword or athame, say, "I conjure thee, O Sword [Athame] of Steel, by the Great Gods and the Gentle Goddesses, by the virtue of the Heavens, of the Stars, of the Spirits who preside over them, that thou mayest receive such virtues that I may obtain the end that I desire in all things wherein I shall use thee, by the power of Aradia and Cernunnos."

[3b] For any other tool, say, "Aradia and Cernunnos, bless this instrument prepared in thine honour." (For the scourge or cords, add, "That it may only serve for a good use and end, and to thy Glory.")

[4] All instruments when consecrated should be presented to their User by giving the [point-down triangle] sign salute (if they are working in the 1st degree, or the sign of the higher degree if they are working that.)

[5] Then the one who is not the owner should give the Fivefold Kiss to the owner. For the final kiss, the tool should be placed between the breasts, and the two workers should embrace for as long as they feel like, it being held in place by their bodies. The new owner should use it immediately, i.e., cast (trace) Circle with Sword or Athame, wave wand to 4 quarters, cut something with white-handled knife, etc. Cords and scourge should be used at once.

The tool should be kept in as close connection as possible to the naked body for at least a month, i.e., kept under pillow, etc. When not in use, all tools and weapons should be put away in a secret place; and it is good that this should be near your sleeping place, and that you handle them each night before retiring. Do not allow anyone to touch or handle any of your tools until they are thoroughly impregnated with your aura; say, six months or as near as possible. But a couple working together may own the same tools, which will be impregnated with the aura of both.

D.1 The Old Laws (1961)

[A] The Law was made and Ardane of old. The law was made for the Wicca, to advise and help in their troubles. The Wicca should give due worship to the Gods and obey their will, which they Ardane, for it was made for the good of the Wicca, As the [5] Wicca's worship is good for the Gods, For the Gods love the Wicca. As a man loveth a woman, by mastering her, so the Wicca should love the Gods, by being mastered by them. And it is necessary that the Circle, which is the Temple of the Gods, should be truly cast and purified, that it [10] may be a fit place for the Gods to enter. And the Wicca should be properly prepared and purified, to enter into the presence of the Gods. With love and worship in their hearts they shall raise power from their bodies to give power to the Gods, as has been taught us of old, [15] For in this way only may man have communion with the Gods, for the Gods cannot help man without the help of men.

[B] And the High Priestess shall rule her Coven as representative of the Goddess, and the High Priest shall support her as the representative of the God, And the High Priestess shall choose whom she [20] will, if he have sufficient rank, to be her High Priest), For the God himself, kissed her feet in the fivefold salute, laying his power at the feet of the Goddess, because of her youth and beauty, her sweetness and kindness, her wisdom and Justice, her humility and generosity. So he resigned his lordship to her. But the Priestess should [25] ever mind that all power comes from him. It is only lent when it is used wisely and justly. And the greatest virtue of a High Priestess is that she recognizes that youth is necessary to the representative of the Goddess, so that she will retire gracefully in favour of a younger woman, Should the Coven so decide in Council, For the true [30] High Priestess realizes that gracefully surrendering pride of place is one of the greatest of virtues, and t hat thereby she will return to that pride of place in another life, with greater power and beauty.

[C] In the days when Witchdom extended far, we were free and worshipped

in All their Greatest Temples, but in these unhappy times [35] we must hold our sacred mysteries in secret. So it be Ardane, that none but the Wicca may see our mysteries, for our enemies are many, And torture looseth the tongues of many. It be Ardane that each Coven shall not know where the next Coven bide, or who its members are, save the Priest and Priestess, [40] That there shall be no communication between them, save by the Messenger of the Gods, or the Summoner. Only if it be safe, may the Covens meet, in some safe place, for the great festivals. And while there, none shall say whence they come, or give their true names, to the end that, if any are tortured, in their agony, they can [45] not tell if they know not. So it be Ardane that no one may tell any not of the Craft who be of the Wicca, nor give any names, or where they bide, or in any way tell anything which can betray any to our foes, nor may they tell where the Covenstead be, or where is the Covendom, [50] or where be the meeting s or that there have been meetings. And if any break these laws, even under torture, The Curse of the Goddess shall be upon them, so they never reborn on earth, And may they remain where they belong, in the Hell of the Christians.

[D] Let each High Priestess govern her Coven with Justice and [55] love, with the help of the advice of the elders, always heeding the advice of the Messenger of the Gods, if he cometh. She will heed all complaints of brothers, and strive to settle all differences among them, but it must be recognized that there be people who will ever strive to force others to do as they will. [60] They are not necessarily evil, and they often do have good ideas, and such ideas should be talked over in council. And if they will not agree with their brothers, or if they say, "I will not work under this High Priestess," it hath always been the old law to be convenient for the brethren, and to void disputes, any of the Third [65] may claim to found a new Coven because they live over a league from the Covenstead, or are about to do so. Anyone living within the Covendom wishing to form a new Coven, to avoid strife, shall tell the Elders of his intention and on the instant void his dwelling and remove to the new Covendom. Members of the old Coven may join the New one when it be formed, but if they do, must utterly void the old Coven. The Elders of the New and the Old Covens should meet in peace and brotherly love, to decide the new boundaries. Those of the Craft who dwell outside both Covendoms may join either indifferent, but not both, though all may, if the Elders [75] agree, meet for the Great Festivals, if it be truly in peace and brotherly love. But splitting the coven oft means strife, so for this reason these laws were made of old, And may the curse of the Goddess be on any who disregard them. So be it ardane.

[E] If you would Keep a book let it be in your own hand of write. [80] Let brothers and sisters copy what they will, but never let the book out of your hands, and never keep the writings of another, for if it be found in their hand of write, they well may be taken and enjoined. Each should guard his own writings and destroy it whenever danger threatens. Learn as much as you may by heart, and when danger is [85] past, rewrite your book an it be safe. For this reason, if any die, destroy their book if they have not been able to, for an it be found, 'tis clear proof against them, And our oppressors well know, "Ye may not be a witch alone" So all their kin and friends be in danger of torture. So ever destroy anything not necessary. [90] If your book be found on you. 'tis

clear proof against you alone. You may be enjoined. Keep all thoughts of the Craft from your mind. Say you had bad dreams; a devil caused you to write it without your knowledge. Think to yourself, "I know nothing. I remember nothing. I have forgotten everything." Drive this [95] into your mind. If the torture be too great to bear, say, "I will confess. I cannot bear this torture. What do you want me to say? Tell me and I will say it." If they try to make you speak of the brotherhood, Do NOT, but if they try to make you speak of [100] impossibilities, such as flying through the air, consorting with the Christian Devil, or sacrificing children, or eating men's flesh, to obtain relief from torture, say, "I had an evil dream. I was not myself. I was crazed." Not all Magistrates are bad. If there [105] be an excuse they may show mercy. If you have confessed aught, deny it afterwards; say you babbled under torture, you knew not what you did or said. If you are condemned, fear not. The Brotherhood is powerful. They may help you to escape, if you stand steadfast, but if you betray aught, there is no hope for you, in this [110] life, or in that which is to come. Be sure, if steadfast you go to the pyre, Dwale will reach you. You will feel naught. You go but to o Death and what lies beyond, the ecstasy of the Goddess.

[F] 'Tis probable that before you are enjoined, Dwale will reach you. [115] Always remember that Christians fear much that any die under torture. At the first sign of swoon, they cause it to be stopped, and blame the tormenters. For that reason, the tormenters themselves are apt to feign to torment, but do not, so it is best not to die at first. If Dwale reaches you, 'tis a sign that you have a friend somewhere. [120] You may be helped to escape, so despair not. If the worst comes, and you go to the pyre, wait till the flames and smoke spring up, bend your head over, and breath in with long breaths. You choke and die swiftly, and wake in the arms of the Goddess.

[G] To void discovery, let the working tools [125] be as ordinary things that any may have in their houses. Let the Pentacles be of wax, so they may be broken at once. Have no sword unless your rank allows you one. Have no names or signs on anything. Write the names and signs on them in ink before consecrating them and wash it off immediately after. Do not Bigrave them, [130] lest they cause discovery. Let the colour of the hilts tell which is which.

[H] Ever remember, ye are the Hidden Children of the Gods. So never do anything to disgrace them. Never boast, Never threaten, Never say you would wish ill to anyone. If you or any not in the Circle speak of the Craft, [135] say, "Speak not to me of such. It frightens me. 'Tis evil luck to speak of it." For this reason: the Christians have spies everywhere. These speak as if they were well affected, as if they would come to Meetings, saying, "My mother used to go to worship the Old Ones. I would that I could go myself."* To these ever deny all knowledge. [140] But to others ever say, "'Tis foolish men talk of witches flying through the air; to do so they must be light as thistledown," and "Men say that witches all be bleared-eyed old crones, so what pleasure can there be in witch meetings such as folk talk on?" Say, "Many wise men now say there be no such creatures." Ever [145] make it a jest, and in some future time, perhaps the persecution will die, and we may worship safely again. Let us all pray for that happy day.

[I] May the blessings of the Goddess and the God be on all who keep these laws which are Ardane.

[J] If the Craft hath any Appanage, let all brothers guard it, and help to keep it clear and good for the Craft, and let all justly guard all monies of the Craft. But if some brothers truly wrought it, 'tis right that they have their pay, an it be just, an this be not taking [5] money for the use of the Art, but for good and honest work. And even the Christians say, "A labourer is worthy of his hire." But if any brotherswillingly for the good of the craft without pay, 'tis but to their greater honour. So it be Ardane.

[K] If there be any disputes or quarrels among the brethren, the [10] High Priestess shall straight convene the Elders and enquire into the matter, and they shall hear both sides, first alone, then together, and they shall decide justly, not favouring the one side or the other, ever recognizing that there be people who can never agree to work under others, but at the same time there be some people who [15] cannot rule justly. To those who ever must be chief, there is one answer, "Void the Coven and seek an other, or make a Coven of your own, taking with you those who will to go." To those who cannot rule justly, the answer be, "Those who cannot bear your rule will leave you," for none may come to meetings with those with whom they are at [20] variance; so, an either cannot agree, get hence, for the Craft must ever survive. So it be Ardane.

[L] In the olden days when we had power, we could use our Arts against any who ill-treated any of the Brotherhood, but in these evil times, we may not do so, for our enemies have devised a burning [25] pit of everlasting fire, into which they say their God casteth all the people who worship him, except it be the very few who are released by their priests' spells and Masses, and this be chiefly by giving money and rich gifts to receive his favour, for their Alther Greatest God [Greatest God of all] is ever i n need of Money. [30] But as our Gods need our aid to make fertility for men and crops, So the God of the Christians is ever in need of man's help to search out and destroy us.
Their priests tell them that any who get our help or our cures are damned to the Hell forever, so men be mad for the terror of it. But they make men [35] believe that they may scape this hell if they give victims to the tormenters. So for this reason all be forever spying, thinking, "An I can but catch one of the Wicca I will scape this fiery pit." But we have our hidels, and men searching long and not finding say, "there be none, or if they be, they be in a far country."
[40] But when one of our oppressors die, or even be sick, ever is the cry, "This be Witches Malice," and the hunt is up again. And though they slay ten of their people to one of ours, still they care not; they have many thousands, while we are few indeed. So it is Ardane that none shall use the Art in any way to do ill [45] to any, howevermuch they have injured us. And for long we have obeyed this law, "Harm none" and nowtimes many believe we exist not. So it be Ardane that this law shall still continue to help us in our plight. No one, however great an injury or injustice they receive, may use the Art in any to do ill or harm any. [50] But they may, after great consultations with all, use the Art to prevent or

restrain Christians from harming us and others, but only to let or constrain them and never to punish, to this end. Men say, "Such an one is a mighty searcher out and persecutor of Old Women whom he deemeth to be Witches, [55] and none hath done him Skith [harm], so this be proof they cannot, o
r more truly, that there be none," For all know full well that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died [60] because they were scolding old women, so much so that men now say that only old women are witches, and this be to our advantage, and turns suspicion away from us. In England 'tis now many a year since a witch hath died the death, but any misuse of the power might raise the Persecution again; so never break this law, [65] however much you are tempted, and never consent to its being broken. If you know it is being broken in the least, you must work strongly against it, and any High Priestess or High Priest who consents to it must be immediately deposed, for 'tis the blood of the Brethren they endanger. Do good, an it be safe, and only if [70] it be safe, for any talk may endanger us.

[M] And strictly keep to the Old Law, never accept money for the use of the art. It is Christian priests and sorcerers who accept money for the use of their Arts, and they sell Dwale and evil love spells and pardons to let men scape from their sins. [75] Be not as these. Be not as these. If you accept not money, you will be free of temptation to use the Art for evil causes.

[N] You may use the Art for your own advantage, or for the advantage of the Craft, only if you be sure you harm none. But ever let the Coven debate the matter at length. Only if all are satisfied that none may be harmed [80] may the Art be used. If it is not possible to achieve your ends one way without harming any, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on any who breach this law. So it be Aredane.

[O] 'Tis adjudged lawful an anyone need a house or land, an none will [85] sell, to incline the owner's mind to be willing to sell, provided it harmeth him not in any way, and that the full worth is paid, without haggling. Never bargain or cheapen anything which you buy by the Art. So it be Ardane.

[P] It is the Old Law and the most important of all Laws [90] that no one may do or say anything which will endanger any of the Craft, or bring them in contact with the law of the land, or the Law of the Church or any of our persecutors. In any disputes between the brethren, no one may invoke any laws but those of the Craft, or any Tribunal but that of the Priestess and the Priest and the [95] Elders. And may the Curse of the Goddess be on any who so do. So it be Ardane.

[Q] It is not forbidden to say as Christians do, "There be Witchcraft in the Land," because our oppressors of old made it Heresy not to believe in Witchcraft, and so a crime to deny it, which thereby put [100] you under suspicion. But ever say "I know not of it here, perchance they may be, but afar off. I know not where." But ever speak so you cause

others to doubt they be as they are. Always speak of them as old crones, consorting with the Devil and riding through the air. But ever say, "But how may men ride through the air an they be not [105] as light as thistledown?" But the curse of the Goddess be on any who cast any suspicion on any of the Brotherhood, or speaks of any real meeting place, or where any bide. So it be Ardane. [R] Let the Craft keep books with the names of all Herbs which are good for man, and all cures, that all may learn. But keep [110] another book with all the Banes [poisons] and Apies. and let only the elders and trustworthy people have this knowledge. So it be Ardane. [S] And may the Blessings of the Gods be on all who keep these Laws and the Curses of both God and Goddess be on all who break them So it be Ardane. [The following two sections were added after 1960.] [T] Remember the Art is the secret of the Gods and may only be used in earnest and never for show or vainglory. Magicians and Christians may taunt us, saying, "You have no power. Do magic before our eyes. Then only will we believe," seeking to cause us to betray our Art before them. Heed them not, for the Art is holy, and may only be used in need. And the curse of the Gods be on any who break this law. [U] It ever be the way with women, and with men also, that they ever seek new love, nor should we reprove them for this, but it may be found to disadvantage the Craft, as so many a time it has happened that a High Priest or High Priestess, impelled by love, hath departed with their love; that is, they have left the coven. Now, if a High Priestess wishes to resign, she may do so in full Coven, and this resignation is valid. But if they should run off without resigning, who may know if they may not return w within a few months? So the law is, if a High Priestess leaves her coven, but returns within the space of a year and a day, then she shall be taken back, and all shall be as before. Meanwhile, if she has a deputy, that deputy shall act as High Priestess for as long as the High Priestess is away. If she returns not at the end of a year and a day, then shall the coven elect a new High Priestess. Unless there be a good reason to the contrary. The person who has done the work should re qp the benefit of the reward, Maiden and deputy of the High Priestess.

D.2. The Verse Charge (1961)

I the Mother, darksome and divine,
Say to thee, Oh children mine
(All ye assembled at mine Shrine),
Mine the scourge and mine the kiss
The five-point star of love and bliss
Here I charge ye in this sign. (Assume Goddess position.)

All ye assembled here tonight
Bow before my spirit bright
Aphrodite, Arianrhod, Lover of the Horned God,
Mighty Queen of Witchery and night

Astarte, Hecate, Ashtaroth, Dione,
(Morrigan, Etain, Nisene),
Diana, Brigid, Melusine,
Am I named of old by men, Artemis and Cerridwen,
Hell's dark mistress, Heaven's Queen.

(Whene'er trouble comes anoon)
All who would learn of me a Rune
Or would ask of me a boon, Meet ye in some secret glade
Dance my round in greenwood shade,
by the light of the full moon.

(In a place wild and lone)
With the comrades alone
Dance about my altar stone.
Work my holy Magistry,Ye who are fain of sorcery,
I bring ye secrets yet unknown.

(Whate'er troubles come to thee),
No more shall ye know slavery
Who give due worship unto me,
Who tread my round on Sabbat-night. Come ye all naked to the rite,
In token ye be truly free.

I teach the mystery of rebirth,
Keep ye my mysteries in mirth
Heart joined to heart, and lip to lip,
Five are the points of fellowship
That bring ye ecstasy on Earth.

I ask no offerings, do but bow,
No other law but love I know,
By naught but love I may be known,
All that liveth is mine own
From me they come, to me they go.

D.3. Casting and Charging (1961)

[1] Forming Circle. Light candles.

1. Draw Circle with Magic Sword or Athame.

2. Sprinkle with consecrated water.

3. Cense.

4. Say, "I conjure thee, O Circle of Power, that thou be a Boundary and a Protection and a meeting place between the world of men and the realms of the Mighty Ones, A Guardian and a Protection that shall preserve and contain the Power which we shall raise within thee, Wherefore do I Bless and Consecrate thee."

5. Say "I summon, Stir, and Call Thee up, Ye Mighty Ones of the (East, South, West, North) To witness the Rites and to guard the Circle."

[2] Closing Circle.

Say, "Mighty Ones of the (East, South, West, North), I thank you for attending, and ere you depart for your lovely realms, I say Hail and

Farewell."

[3] Consecration of Water and Salt.

Touch water with Athame, saying, "I exorcise thee, O Creature of Water, that thou cast out from thee all the impurities and uncleannesses of the spirits of the World of Phantasm, In the names of Aradia and Cernunnos."

Touching Salt with Athame, say, "Blessings be upon this creature of Salt. Let all malignity and hindrance be cast forth hencefrom and let all good enter herein. Wherefore I bless thee that thou mayest aid me, In the names of Aradia and Cernunnos."

[4] Drawing Down the Moon.

"I invoke Thee and call upon Thee, Oh Mighty Mother of us All, Bringer of all Fruitfulness. By Seed and Root, by Stem and Bud, by Leaf and Flower and Fruit, by Life and Love, Do We invoke Thee to descend upon the body of Thy servant and Priestess (name)."

High Priest and other men give Fivefold Kiss. Women all bow.

D.4. Forming the Circle. (1961)

FORMING THE CIRCLE.

[1] Must have a man and a woman, properly prepared, i.e., naked.

[2] Mark a circle nine feet across on the floor with chalk, etc. The best way is to get a string. Tie 2 loops four foot, six inches apart. Put one loop over a nail or something in the center. Put chalk in the other and run it round. If you can't make marks on the floor, put furniture, etc., round to form it. Have a table, etc., as an Altar, with all tools, etc., on it. Have a bowl of water, and some salt.

[3] Place Athame on the bowl of water. Say, "I exorcise thee, O creature of Water, that thou cast out from Thee all the impurities and uncleannesses of the Spirits of the World of Phantasm in the name of Aradia and Cernunnos. But ever mind that Water purifies the body, but the scourge purifies the soul."

[4] Then place Athame on the salt. Say, "Blessings be upon this creature of Salt. Let all malignity and hindrance be cast forth hencefrom, and let all good enter herein. Wherefore I bless thee that thou mayest aid me, in the name of Aradia and Cernunnos.

[5] Then trace Circle on the lines you have marked out, starting at the East and returning to the East. (Always go round the circle with your Right hand to the Altar. Never go Widdershins.) Then put the Salt into the water. and go round the circle again, sprinkling it to purify it. Then go round again censing it. (Everyone in the circle must be sprinkled and censed.)

[6] Then go to the East, Sword or Athame in hand. Draw an invoking

pentacle in the Air, starting at the top and going to the lefthand corner, saying, "I summon, and call thee up, O Ye Mighty ones of the East, to guard the Circle and witness our rites." Then holding the point of sword or Athame upwards, do the same to the south, west, and north, and return to the center, to the south of the Altar.

[7] Then each girl should bind her man, hands behind back and cable Tow to neck. He should kneel at altar, and be scourged. When all men are thus "purified," they purify the girls in turn. No one may be in the circle without being thus purified.

[8] Then do whatever work wanted.

[9] When closing the Circle, the High Priestess, or whoever she tells to do it, saying, "Hail, ye mighty ones of the East. I thank you for attending, and ere ye depart for your lovely realms, We say, Hail and Farewell."

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These are books you should read in order to see the sources Gardner used to create these rituals.

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* Gardner appended this paragraph to the Craft Laws in the early 1960s.

* Gardner appended this paragraph to the Craft Laws in the early 1960s.

* These are shown by a drawing to be: genitals, left foot, right knee, left knee, right foot, and back to genitals.

* My Lady Epona points out that this is precisely what Charles Cardell had claimed; that is, this paragraph is a response to Cardell, and so it was probably inserted into the Craft Laws after the run-in with the Cardells and Olive Green in 1959. This again is an indication that Gardner did not promulgate the Craft Laws as a document for the Book of Shadows until about 1960, when Mr. Q was initiated.